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Wherein is briefly declared some of those things which I have heard, & seen, and learn't of the Father.

With a Testimony against such as doe or shall invent forms of Doctrine or Worship, and by outward force compel people thereto.

Here is also the calling and work of that Ministery vvhich is ovvned by the people of God called QUAKERS *in short spoken of.*

And a true Character given of their temper of spirit, manner of Life and Worship; wherein is briefly hinted, what God hath done and will doe for them.

Written, for the satisfaction of such as desire to know them, and the things that are most surely believed amongst them; and for a Testimony against such as have erred, or shall erre from the spirit & life wherein God doth seek people to worship him.

By John Whitehead.

LONDON,
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AFter God, in the riches of his goodnesse and patience, dayes without number, had born the *injustice*, *oppression*, *pride*, *perfecution*, *deceit*, *hypocrisie*, and other *grievous abominations* wrought by the *Rulers* and People of *England*; he suffered the sword to goe through it, by which much bloud was shed; and with a great shaking he overturned foundations, and at his rebuke they were out of course, and man's buildings laid waste, that people could find no shelter: for the mountains were removed out of their place, and the little Hills lift up themselves, but were not fixed; the green trees also became drie and withered, so that many were ashamed of the Okes they had desired, and wandred from mountain to hill, and walked amongst the groves of man's planting, seeking a resting place, but could neither find pasture for their soules, nor water and wetable to their thirst, nor the shadow of the Rock wherein to rest safe and be satisfied. Then did God remember the desolate estate of his people, and pitied the wanderings of his flock, who were become a prey to the Devourer, and often taken in his snares because none

sought after them; for the former *Bishops*, *Overseers* and *Teachers* left them because their *great revenues* and *hire* was taken away; and the many *Pastors* which arose in their stead became *brutish*, and sought not the Lord neither regarded his flock, to bring again that which was driven away, nor bind up that which was bruised, nor strengthen that which was diseased; but like briars and thorns they tore the wool from off them, and like grievous wolves they devoured them; and instead of carrying the Lambs in their armes and gently leading those that were travelling with young, they sought how with force and cruelty they might rule over them: for which the Lord was against them, and brought night upon them that their vision ceased, and in the dark he left them until the day of recompence.

After these things, in the year 1648. God, who had compassion on his people, did cause a Branch to spring forth of the root of *David* which was filled with virtue, for the Covenant of life and peace was in him, and he spread and shot forth many branches which did partake of of the fatness of the root, and the weary came to rest under his branches; in him also was the word of reconciliation, which turned the hearts of the fathers to the children, and the disobedient to the wisdome of the Just.

And in the year 1652. I being a branch of this tree, the life of it's root caused me to bud forth; and the spirit of the Lord came upon me, and by it I was annointed for the work of the Ministry, and sent to divers places to preach *repentance*, and testifie that the kingdome

dome of God was at hand: and the power of the Higheſt was with me, leading me forth and bringing me in, and delivering me from the workings of Satan, who as the myſterie of godlineſſe opened, did ſubtilly lie in wait to deceive; but the anointing which I had received taught me to know his devices, and ſtrengthened me to ſtand ſtill in the hour of temptation; and waiting upon God in the ſpirit of truth, I have received counſel and obtained help of him out of every temptation unto this day; and through the Spirit I grew in unity and favour with God, and his ſecrets were with me; for the Spirit as a key opened his treaſure and ſhewed me that which was from the beginning, and gave me to know and feel ſomething which was before the world was, and alſo to diſcern the ſtate of man before the fall when his ſoul was living in, and nouriſhed with the breath of life which proceeded from God; and in the fall how the Lamb was ſlain, and how death came to have dominion over God's image by the tranſgreſſion of one, which, hearkening to the woman tempted by the Serpent, received his ſeed, and departed from the life of God which did enlighten him, to feed on that which by it was forbidden him; whereby into the root of evil he did degenerate, and from that brought forth fruit unto death, which paſſed over him and covered him with darkneſſe; ſo the wrath laid hold on him as it's child. I alſo beheld how the bowels of the God of mercy yerned towards the languiſhing man, upon whom death and darkneſſe had paſſed and wrath was come, and how God drew near to him in the light of life, and did ſow the ſeed of

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promise, and hid his kingdome within, and gave the word for a light to men, that the degenerate might become regenerate, and the dead made alive. I also saw in the word of promise power to bruise the serpent's head, destroy his works and save the soul from death, whereof he had power. I also saw that in the word was life, and that he hath power to quicken every one that cometh to him.

And I also beheld, that as *judgement* came upon all men to *condemnation*; so the *gift of God* was tendered to all for the *justification* of life, and thereby Man put into a capacity of receiving it: and here I understood the good will of God towards men, and saw that as all were concluded under sin; even so he shewed mercy to all, in that the free gift of God, which is eternal life, came upon all: and I saw that by the eternal life every man was lighted which comes into the world, and warned to shun the evil wayes of death, which by corruption of nature he was inclined to: and here I felt how God loved man first, and called him back again which was departed from him, whereby all are put into a capacity to return, though few have regarded so as to return and live. So I beheld how God was the author of eternal salvation, and how man's salvation was wholly of God through Christ the life and light; and that man's destruction was and is wholly of himself, because he believeth not in the light which God hath sent into the world, but loveth darknesse, death, and to follow him that hath the power of sin, which is the Devil, rather than to follow the light that lighteth the Gentiles, which Light since it hath been to be the

salvation

salvation which God hath prepared for all people to the ends of the earth, and the ground and means of man's believing and returning to God; and that no man could come to the Father but through the Light, that being the onely begotten Son of the Father, and the first-born of every creature before the world was, in which Light the Father dwells and delights, and by him he declares himself to man. I also beheld how the Light abideth for ever, and is the *beginning* and *end* of all things; also the *foundation* that is laid in *Sion*, and *chief corner-stone* of the building; and how he was and is the Rock of ages which followed the fathers in the Wilderness (and all the shadows under the Law pointed to) the foundation of many generations, which the Prophets said should be raised up, and whereupon the Apostles built the Church.

I also saw how in his humiliation he was in fashion as a man, compassed by the Virgins womb, brought forth and touched with a feeling of our infirmities, yet without spot of sin, perfect in holiness, having the Spirit without measures and the fulness of the Godhead in him; yet was he *a man of sorrows*, rejected *of men*, judged a *blasphemer*, and not worthy *to live*, by the *Chief Priests* and *Pharisees* that had the Scriptures; and *Pilate* that had natural learning, *Hebrew*, *Greek* & *Latine*, delivered him to be crucified, and, after he had witnessed a good confession before him, he tasted death for every man, of the pains of which it was impossible for him to be held, therefore he rose by the power of God, and in divers manners appeared to his Disciples, after which he that descended did ascend far

above

above all heavens into the glory of the Father, with which he is glorified as he was before the world began, having that name (which is before every name) that he had in the beginning, which is *the word of God*, the eternal life, that was with the Father, which doth enlighten men, that through him, who is the way, truth and life, man may be reconciled and have acceſſe unto God, who onely hath immortality, dwelling in the Light to which no mortal eye can approach, and without which no man hath ſeen or ſhall ſee God. Therefore O man whoſe ſoul is immortal, wait to have it's eye opened in the Light, that thou mayſt ſee God, and walk with him in the garden as in the beginning, before the fall and ſeparation was, or ever the evil eye was open in thee, or thine immortal eye overſhadowed by death.

Moreover, the inſpiration of the Almighty gave me underſtanding, and thereby is mine eye open to ſee the things I write; with which I have alſo beheld how all immortal creatures, as well Angels as Men, are the offspring of an eternal root, created in and brought forth by the eternal Almightineſſe for his glory and man in his image, therefore in the beginning was their will and inward deſire free, and not compellable to or from any thing, 'till they voluntarily left their habitation in the light, luſting to have power in the darkneſſe alſo, by which luſt or ſelf motion they entred into the darkneſſe, are & thereby captivated and have loſt their freedome, and changed their glory into ſhame, and the truth into a lye, which they ſpeak and believe inſtead of the truth; being erred from the light they are

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out of the divine way and harmony, shut up in darkneſſe and anguiſh, where onely they have their power and the throne of their life, who are degenerate from the pure principle of Light, from which all that be gone out do live in the fall, erroure and enemity against it, and naturally do ſeek to draw all that they can penetrate or enter from the Light, into the ſame condemnation. And in this ſtate or ground I have beheld how all men have corrupted their way, and are together become unprofitable, which be gone from the Light: and alſo that thoſe called Chriſtians, be Apoſtate which are not onely erred from, but in enmity against the Life & Light, which the Apoſtles ſhewed and turned the Gentiles, (which became true Chriſtians) unto, though they profeſs and build men up in an outward knowledge of their words, I know and have ſeen them all to be fooliſh builders, ſuch as darken counſel by words without knowledge, that do reject the Life that lighteth every man that cometh into the world, as natural and inſufficient for a Foundation: and alſo that their building is *Babel*, which ſhall fall with violence and a great noiſe, for it ſtands but upon that which is moveable, changeable, & ſhall melt like wax in the fervent heat of the day.

But when the Sun of righteouſneſs was riſen upon me, and by the power of the Father revealed in me, by which I ſaw God's love to mankind and the way of his redemption; and alſo beheld many other things which are not to be uttered, then bowels of pity yerned in me to the children of men who were gone out of the way, periſhing for want of the true knowledge of the onely Lord & Saviour Jeſus Chriſt, whoſe Life inlightens the

world, and the Lord God who shewed these things unto me with many others, whom he anointed by the pouring forth of his Spirit for the same work, caused us to run to and fro among the Professors of the Christians words, to shew them their errour from the Spirit and life, & how their worships stood in their own wills, so that their works were dead works, found out by invention & not led into by the Spirit of Life, and therefore not accepted of the living and only true God, whose presence hath accompanied us in our travels, and his Power and Spirit wrought mightily with us, to seek a People to worship him, & bring again that which was lost.

And by the Spirit of the Lord have we not been so much directed to shew unto people that which was written by the former Prophets, Evangelists & Apostles for a foundation of faith (that being generally outwardly known and believed where we have travelled) but rather to shew unto people the eternal life, whereof they writ, which we have seen, felt & handled as they did, that doth inlighten all men, to which we have principally laboured to turn people, that they might be quickned, & led from Satan's power to God, & receive remission of sins through the precious bloud of Christ, by which they that believe, and walk in the light, are cleansed from all sin, & justified in the light of God: and that Christ, who is the eternal Life & Light, is the foundation we have born witness, & gathered people in his name, which is the Word that lives & abides for ever, that being thereby quickned & prepared as lively stones, they may be built a spiritual House or Church

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for God to dwell and walk in; and have approved our selves as the Ministers of Christ in much *patience*, in *afflictions*, in *necessities*, in *distresses*, in *stripes*, in *imprisonments*, in *tumults*, in *labours*, in *watchings*, in *fastings*, in *pureness*, in *kindness*, in *the holy Ghost*, in *knowledge*, in *long suffering* and *love unfeigned* have we laboured to preserve & present those that have believed our report, and gathered together in the Light pure & spotless unto God; and he hath given witnesse to us in the consciences of people, by pouring forth of his Spirit, & giving increase of life, strength, virtue, with many other spiritual blessings, as, to eat of the hidden *Manna*, and sit together in heavenly places in the Light. Thus this hath he done, & given to those which in his power we have gathered out of the world's temples, worships & nature, to know the Eternal their Father, & worship him in spirit and truth, & not to move or act but as the spirit of truth moves & leads them, in which God doth accept them and receive them as his children, whom he chasteneth in his tender mercy, & tries in the furnace of affliction, hiding their life in himself, that through great tribulation & persecution he may cause the Spirit of grace & glory to rest upon them, in which they shall grow unto an holy Temple, & be a glorious Church, in which he will make his abode for ever.

Nevertheless, it is signified unto me by the Spirit, that some which have obtained part of this Ministry, & such as for corrupt ends shall transform themselves as Ministers of righteousnesse & children of Light, may & shall erre from the Spirit and life, wherein the Ministers of Righteousnesse are transformed by the Lord,

that they which are approved, being tryed by false spirits covered with the form of true doctrine, may be manifest that they doe know the Shepherd's voice, and love to follow him and not a stranger; for I do certainly know, that such as depart from the Light & are strangers to the Life, will get & treasure up the words, and thereby through worldly wisdome lye in wait to deceive, and draw from the innocencie of the Gospel (which is the power of God, a cross to the motions of the flesh, and a chain to the unclean spirit) into fleshly liberty and admiration of their persons, because of outward knowledge, parts and gifts, in which they will seek to exalt above the true seed of the woman, though thereby they cannot reach the things that are eternal; and such serve not the Lord Jesus Christ, but themselves; the Light having shined in their understanding, and the glance thereof leaving some impression of heavenly things in their imaginations, they may form likenesses of those things, but not knowing the heavenly nature, and virtue, they will be prejudiced and envy such as cannot have unity with that which they bring forth, nor bow to their likeneſſe: & from that ground bitterness and persecution grows. Therefore let this be a witnesse now and in ages to come, against such as murmur at, hate and persecute those that cannot in conscience or otherwise joyn to their form of doctrine & worship, though they should make it as like our doctrine & practise as possibly they can invent, nay, though should be the very same in outward appearance, and in every circumstance proveable by the Scriptures and the words which we have left upon record, yet if men

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take upon them to preach such doctrine, & imitate such practices by virtue of any *outward Ordination*, or *Approbation* of people, which have itching ears, without a true leading of the Spirit of God; or pretending the annointing and leading thereof, shall do it for a name, honour or lucre sake; and shall perswade, advise or give consent that outward Authority, or the civil Magistrate shall compel men into a conformity thereunto, or else in person, or estate, or otherwise shall outwardly punish such as refuse to conform, though upon never so false grounds; or shall compel any man from that way of worship which in his own mind he is perswaded is right; or shall defend his own way of worship by carnal weapons; behold I *John* [illegible] who am a child of the Virgin that is espoused to the Lamb, brought forth in the return of her captivity, and have the mind of Christ herein, do testify in his Name & by his Spirit, that such are adulterate children, not begotten of God, nor born of his royal Seed, nor owned by *Jerusalem* which is free, and is the mother of us all; though they be outwardly decked never so like her children, yet they differ in nature, spirit and mind from the true children of *Sion*, as much, as *light* doth from *darkness*, *bitter* from *sweet*, *hatred* from *love*, *pity* from *cruelty*, or *life* from *death*; having but at most the form, and wanting the power of Godliness; which power doth ever accompany those that God calls into his work, for the conversion, preservation and edification of all them that believe; and to him alone it belongs to revenge every contempt and disobedience against his glorious Gospel, as also to stir, send forth, vindicate preserve and provide for the Ministers

matters of it: Therefore let men pray to the Lord of the harvest to send forth Labourers into his harvest, and let none run but such as know the Lord God in the Spirit doth call and send them; and let all people take heed, lest they heap to themselves *Teachers* after their own lusts to satisfie itching ears; and beware of despising *God's Messengers*, which are sent contrary to the will of man, or of hurting *his Prophets* which prophesie right things, lest it be to their own wounding.

And that the temper of spirit, manner of life & worship that the people called *Quakers* are of, live in and practise, may appear, I having had a certain knowledge thereof from the day that God shewed himself unto them, for a testimony against false Christians, & such as shall hereafter live ungodly, I write this Declaration.

First, generally they are a People that have been of a *sorrowfull spirit* and acquainted *with grief*, having had *a true sense* of their *lost estate*, & *separation* from *God* because *of sin*; they have *mourned* after *him*, & *waited* for *a deliverer*, they have also been *in heaviness* because of the *abominations* of the *times*; & passing through the *fierce indignation* of God, because of their own *transgressions*, *trembling* hath taken hold of their *flesh*, and made all their *bones* to *shake*, in the *furnace* of *affliction*, where *judgement* and mercy meets, they are melted into *tenderness*, & bowels of *pity* are opened in them toward all creatures, but especially *mankind*, whose *depraved estate* they *lament*, and against the *evil* that hath corrupted him they are *zealous*, in *testifying* against it, plain, and in *reproving* for it, sometimes *sharp*, yet with *inward mercy*, in which they are moved *earnestly to pray*, that

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men may be set free from the bondage of corruption, & restored to their primitive purity; in spirit they are fervent; in mind fixed and fixed, in their purpose to cleave unto the Lord; resolute, in sufferings for his names sake, joyfull and patient, in tryals; constant, in visitations of the Father's love and openings of his life, they fear, and their hearts bow before him; in discourse they are solid, in gesture grave; in speaking in the Name of the Lord, reverent; and knowing that it is the work of God that men believe, they cannot envy, but do rather pity those that do not believe and obey the Truth, though before them Christ Jesus hath been evidently set forth, & being assured that it is not in man that walketh, to direct his steps, they have compassion on them that are out of the way, & in love do labour both with long-suffering & doctrine, to instruct men into it, though they oppose themselves; & being sensible that none can be purged from their sin & sanctified, but by the bloud of Jesus through the Spirit, they cannot seek the destruction of sinners though they be obstinate, but rather that they may have time & space to repent, and be turned to the Lord; and being leavened throughout with love and mercy, it is against their very nature to revenge themselves, or use carnal weapons to kill, hurt or destroy mankind, & seeing that the powers that be are ordained of God, & permitted to have their time of tryal by him, that rules in the Kingdoms of men; and with his own hand turns the proud doers (who regard not the work of their day, neither prize his patience) into confusion, making them their own executioners, working all things for his own glory and the good of those that fear him. I

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say, though he raise up and set over them the *basest of men*, they do not *murmur*, but either *actively* or *passively* submit to their Authority for conscience sake, & having received *a Kingdom* that cannot *be shaken*, and looking for a *Crown* that is *incorruptible*, they are not *ambitious* neither strive for the kingdoms of this world, no do covet *dignities* which fade away, but in the *station* where God sets them are *content*, waiting and longing that his Righteousness may be revealed to reign in men, till the Knowledge & Glory of God overspread the whole earth, and his Kingdom come over all.

Secondly, touching *their manner of life*, though it be wellknown to many, & needs not my recomendation; yet, for a testimony against wickedness in ages to come, let it stand upon record, That, as God is most *just*, *merciful*, *righteous* and *equal* in all his wayes, so they whom he hath created anew naturally desire to be like him, bearing the image of the heavenly; they make *Iustice*, *right Reason* & *Equity*, with the royal Law which they have received in spirit, and is engraven on the table of their hearts, which saith, *Whatever ye would that men should do unto you, do ye even so to them*, the rule of their walking toward all men; so that their *dealings* are *just*, their *behaviour good*, and their *conversation honest*, their *life blameless*, their *yea yea*, and their *nay nay* in all things, but they cannot *swear at all in any case whatsoever*, but by a *perpetual covenant* are bound to *speak truth* to their *neighbour*; and keep their word though to their hurt: Covetousness they *deny* as *Idolatry*, *Cruelty*, *Oppression* and *Uncleanness* they abandon, as destructive to the Innocent Life; but having received *forgiveness* of their

trespasses,

trespasses, they are ready to *forgive them that trespass against them*, & do with their hearts *love their enemies*, & are ready *to spend & be spent for the good of their souls*. And being sensible that the earth is the Lord's, & the fulness thereof, and that they are but Stewards of the portion he hath given them (though by heir-ship all is theirs) yet do they not use things *superfluous*, which are *destructive* to the *creation* and *hurtfull* to their *neighbours*, but in apparel are *modest*, in meats and drinks *temperate*, that they may have wherewith to give a *portion* to the *afflicted*, feed the *hungry* and cover the *naked* with a *garment*; accounting that Religion *pure* which brings to *visit* the *fatherless & widdows* in their *affliction*, that keeps *unspotted* of the *world*, and *bridles* the *tongue*, lest with that they should offend, they set a *watch* before the *door* of their *lips*, that no *evil communication* should proceed out of their mouths: *unwholesome words* they are not free to use, nor to men will they give *flattering titles*, because the fear of God is in them, neither can they *bow* to the *spirit* of *pride* in men, nor stand *uncovered* before them as they doe when they aproach unto God in prayer, because his honour ought not to be given to another, the *customes* of the world which are foolish & vain, wherein there is no true service to God nor man, they *cannot countenance*, nor *uphold* their *invented worships* by a *conformity* thereto: neither dare they *pay Tythes* to that *Priesthood* or *Ministry*, which, having hearts exercised with coverous practices, unduly claim them of *Christians*, knowing that *Christ is come* in the flesh, and hath *changed* the *Priesthood* that took *Tythes*, and of necessity the Law that

gave them also; since which, the forcing them from people is an unchristian oppression that they cannot in any wise uphold. In a word, every *appearance of evil* they seek to shun, and from *all iniquity* to depart, though for so doing they are made a *prey*, a *scorn*, a *reproach*, and the *objects* of men's *Fury*; by whom they have suffered, some *Death*, some *long Imprisonments* and *grievous Tortures*; others *Beatings*, *Whippings*, *Stockings*, *Buffetings*, *Stonings*, with the *Spoiling of their goods*, to the outward ruine of *Themselves*, and distress of many of their *Families*; and notwithstanding that dearness of affection that is in *Husband* to *Wife*, *Parents* to *Children*, and *Children* to *Parents*, yet are they willing *to give up all*, that they may follow the *leadings* of the life of *Christ Jesus* their *Lord*, who hath watched over them to deliver them out of *Temptations*, and preserve them through all their Sufferings unto this day: and all these things they do in the Integrity and Simplicity of their Hearts towards God, not thinking thereby to merit Life, or engage his love and favour by what they can do, but being beloved of the Father, and having received Life freely, by it they are bound faithfully to serve him; believing that in the *Resurrection* both *just* and *unjust* shall give *an account* to him, who hath searched and known them, and writ their wayes in a book, which shall be opened in the day of righteous recompence, when both the Righteous and the Wicked shall be Rewarded according to the Deeds done in the Body, whether they be *good* or *evil*.

Thirdly, touching *their Worship*, therein they are not bound up to any form, esteeming onely that worship pure, which is in spirit and truth; & above all things judging it their duty, to wait in spirit to be taught what God requires of them; and thereby he doth move and require them to meet together in his name & fear, sometimes upon a *mountain*, sometimes in a *field*, *barn*, *house* or *upper chamber* belonging to a Believer, or else at some certain place which they hire for that purpose, as they see most expedient: and when they are gathered together in the name of the Lord Jesus Christ, they find it their strength there *to be still*, and

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watchin their measure of his light & life, lest their minds should rove abroad, and they be tempted to act something in their own wills, or to speak their own words, which they are sensible profits not; therefore they rest in *a silent dependance upon God*, to hear the words which proceed out of his mouth, by which their soules live; & in this dependence and waiting upon God, they have received many heavenly gifts, as the *discerning of spirits, prophesie*, the *word of life*, of *wisdome* and *knowledge*, & also the power of the world to come hath mightily wrought in them, & manifested the treasures of that world unto them; also *visions* and *revelations* they have had given them, and the anointing of the Spirit abundantly poured forth upon them, which abideth in them & teacheth them all things pertaining to life & godliness, & divers things not expedient to be uttered; and of what things are expedient to be uttered, and what not, the Spirit is the sole judge, and the movings of its life their rule; so that every one which *propheseith, ministreth, exhorteth*, or *admonisheth*, doth it of the ability which God hath given, & by the moving of his Spirit; and if any thing be revealed to one that sits by, the first doth hold his peace, that all may speak one by one only what God giveth them, and moveth them to speak by the Spirit, that of it all may learn and be comforted: but if any do run out, beyond their measure of the Spirit, to speak of themselves, or to use their tongues to speak in the name of the Lord, what they have gathered out of the Scriptures of the holy men of God into the comprehension, when God hath not spoken to them, nor bidden them speak, then the sheep of Christ denies their voice, as not being seasoned with life and virtue, and the witness of God in them riseth against it, to judge and stop it by the power of God; & those that are spiritual, with the spirit of meekness labour to restore such as are overcome with evil, considering that they also may be tempted; and though he hear not at first, they suffer with long patience, admonishing again and again, if peradventure God may give him repentance unto life; for as children of their heavenly father they are merciful, and do not onely suffer to come, but also call and invite to their assemblies the blind, lame & maimed, that the rain may fall

on the just and on the unjust; so that it may be noted, that what is spoken of the people of God called *Quakers* in general, will not hold true concerning every particular that cometh amongst them; for they discern some to be false and treacherous hearted, and look upon them to be without the unity of the body, whereinto they are baptised by the eternal spirit, which are come into the fellowship of the mystery, and are made partakers of eternal life; & such as are deceitfull and not truly of them, cannot at all feed with them on the fatness of the root of life, nor long endure amongst them, because the presence and power of God is with them, which hath often caused the wicked to fall down flat, and tormented the unclean spirits, and caused the earthly part to tremble very exceedingly, in which power every soul which loves righteousness rejoyceth, and are refreshed because of the appearance of their Saviour, and presence of the Bridegroom which their fervent desire is unto.

And as they are thus exercised in waiting upon God, his power doth prepare them for the marriage-supper of the Lamb, and the spirit of Prayer & supplication cometh upon them, and maketh intercession for them, sometimes with sighs and groans that are unutterable, and sometimes with sensible words, which the spirit gives them to utter with understanding for the comfort and edification of others, but not at any time of themselves, for that by the flock is judged an unsavoury dead thing which God hath no respect unto; and the law of the Spirit & movings of his life is herein their rule; and the fervent prayers of the faithfull which proceed from the spirit of life avail much, for it pierceth through the clouds and entreth into the ears of the God of heaven, who answers by unstopping the deaf ear, opening the blind eye, causing the lame to leap as an hart, the sick to recover strength, the dead to live, and the tongue of the dumb to sing forth his praise; so that their Sighs have often been turned into the voice of the turtle, their Lamentations into the sound of praises, and their Prayers into the hallelujahs of glory to the Highest, who opereth his treasure unto them, and causeth the waters of *Shiloe* to spring in the midst of their tents, that every plant in his

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vineyard and may be refreshed: he also in the congregation of his Saints spreadeth a table for his children, and giveth them all to eat of that one bread which came down from heaven, whereof the Christians did partake before the Apostacy, and doth make them all to drink into one spirit the most precious blood of life of Jesus Christ, which doth purely purge them and abundantly satisfie their soules: and by that one spirit wherein they drink of the life and vertue, they are united into one body; and as every member doth receive thereof, they are firmly knit together and filled with pure love one to another, by which I know they are Disciples of Christ and the Church of the living God, which is the pillar and ground of truth.

I do further see how the Lord is leading the Church out of the Wilderness, raising it from under the Gentiles feet, which have long trodden upon the holy City, and with blood and persecution have built an unholy one in her stead, which God will lay waste and make desolate; because he takes pleasure in the stones of *Sion*, and favours the dust thereof, which hath been trampled upon, and by none sought after for many generations; and the Lord saw it, and hath heard her mourning which hath sitten solitary as a widow of youth, and he beheld that there was none upon the earth a help meet for her, which could build her breaches, gather her stones, and build them upon her own foundation, because it was hid from their eyes: then did his bowels yern towards her, and he could no longer refrain himself, but in his power did arise, and his arme hath brought salvation unto her, and by his bright appearing through the clouds, his righteousness is revealed for an everlasting foundation. And the inspiration of the Almighty hath given unto many skill to seek out and polish the stones of *Sion* from their rubbish; for the set time to favour her is come, and the Lord will gather her dust together, and his Seed out of all Countries to the pasture and fould of one Shepherd: he will also give unto her which hath sitten solitary as a widow hood increase of children, and the fruit of her womb shall not be blasted, neither shall she any more be called desolate and forsaken. Therefore be wise, O Kings, and learn ye

Rulers

Rulers of the earth, take not counsel together against the workings of God, and be not altogether heedlesse of the operation of his hands; neither seek to hinder the rebuilding of Sion, as those which have gone before you did, whom God therefore broke in pieces: for if you speak proudly against the Lord, it shall not stand; and if ye take counsel together against his husbandry and building, it shall come to naught.

Therefore fear not O children of Sion, though in the return of your captivity from Sodom and Egypt, you feel many obstacles, and are in your selves weak as worms which the Plowers turn the clods upon: for the Lord your God is with you, and ye shall yet be holpen with a little help. Therefore be patient in your tribulations, and stedfast in your walking with God; and because ye believe make not haste: for the work is the Lord's. And he hath raised up for thee, O daughter of Sion, a sure foundation; therefore wait to feel the life preparing thy stones and cementing them together, and in due time the top-stone shall be laid with grace, that thou mayest be an everlasting habitation for the highest; whose Light and Glory shall shine in the midst of thee, and cause the sons of thine afflicters to come bending to thee, unto whom thy gates shall be open. Then shall the skirt of him that is a Jew inward be precious, and many shall lay hold of it and say, let us be called by thy name to take away our reproach. Then shall the earth yield her increase, and God, even our God who is Light, will refresh the inhabitants thereof with mercy, and visit the Nations with his blessing, that their desire, with the restitution of all things, may be accomplished, and God over all exalted with righteousnesse to rule the whole earth.

Writ in the Prison-house
In Allsbury the 3.
Month, 1661.

A few words about the present work of God in the World.

Would any know what God is now on doing in the earth, and what changes he is making therein? let him sink out of the earthly part, even from that which blinds the pure eye, & waith

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ing to have the understanding and eye of his spirit opened in the Lord, let him read these things following.

The Lord God of bowels and compassion, and of everlasting power and strength, hath heard the groans of *Israel*, whose consciences have been burdened, and whose souls have been bowed down under the power of the Beast, under the hard yoke of Anti-Christ for these many generations; and he is arisen in his jealousie, in his indignation and in his fury, to break the yoke and let oppressed *Israel* go free.

He hath already stretched forth the arme of his power, the eye of *Israel* hath seen it, and hath in part felt the redemption (both inwardly and outwardly) which he hath brought to passe by it; and a song of praise hath been sung to him, who hath begun to deliver his people, and who is able perfectly to accomplish the work he hath begun, notwithstanding all the opposition he can meet with, whether from within or from without.

Lift up then the eye of Faith, and behold a great part of *Israel* already passed out of the land of *Egypt*, and the spirit of the Lord awakening and rousing the rest, to leave their dark habitations in the land of darknes, oppression and bondage, and to travel towards the good land of Light, rest and peace.

Arise O *Israel*, shake thy self from the dust O captive daughter of *Sion*, behold the courage of thy leader, let thy heart consider the arme of his strength, and the rod of his power, wherewith he is able to dash in pieces all his enemies. Fear not, worm *Jacob*, because of thine own weaknes and unworthines: thy strength is in thy leader, and thy comelines (not in what thou now appearest, but) in what thy husband will put upon thee, when he shall circumcise thee throughly, and rowl away thy reproach for ever.

Was all the strength of *Pharaoh* able to keep *Israel* in the land of *Egypt*, or to drive them back after God had brought them forth? were all the enemies in the wildernesse able to stop their passage forward? were all the enemies in *Canaan*, or the strength of their Cities (though their walls might seem to reach to heaven, and the inhabitants thereof were tall and mighty)

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able to keep them out of the inheritance, which God allotted them? Thy God, O worm *Jacob*, is the same for ever: he hath the same arme of power to stretch forth, yea and his heart loveth his inward *Israel* full as dearly, as ever he did the outward. O wait on the Lord, believe in his name, trust his love, hope beyond hope for the appearance of his power, and the red sea shall divide, & the waters thereof stand on heads, yea *Jordan* shall be again driven back; the mountains shall skip like rammes, and the little hills like lambs; yea the whole earth shall tremble at the presence of the Lord, at the presence of the God of *Jacob*: and Glory, glory, glory, everlasting glory, power, rich praise & endless life shall sound, through all the tents of *Jacob* in the wilderness, and through all the habitations of *Israel* in the holy land, to the King of glory, power and life, even to the Lamb that sits upon the Throne, who was and is, and is to come; who hath reigned, doth reign, and will reign on his holy hill of *Sion*, over all the powers of darkness for evermore, *Amen, Hallelujah*.

O ye sons of men, how long will ye run after vanity, & seek to a refuge of lies for succour and stability, and so loose your share in the everlasting riches and glory, which God is preparing for the souls of his Chosen! Why will ye dye, why will ye perish, why wil ye undoe your soules? why do ye so greedily sow misery, anguish, perplexity and wrath for your poor soules to reap? O God of love, who knowest the value and price of soules, pity thy poor creatures, and put a stop to this course of perishing, wherein so many multitudes are overtaken and pass down to the pit unawares. O thy bowels, thy bowels, thy wonderfull bowels! let them rowl in thee & work mightily, and in the strength of thy compassions bring forth thy judgment and thy mercie among the sons of men. Build up the tents of *Sem*, perswade *Japhet* to dwell therein, and let *Canaan* become a servant. Preserve the feet of thy Saints for ever; shut up and silence the wicked one in the darkness; let not his strength or subtilty prevail against thee or shine any more: but let the fresh power of thy life, and the virtue of thy incomprehensible love redeem, and possess and make glad the heart of thy Creation for ever! *Amen, Amen.* I. P.

THE END.